THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kan nicht anders:
Gott helfe mir! Amen.—LUTHER.

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The son of God has clearly taught us that there is an eternal life after this, and that the bodies of the dead shall rise again, that the pious, who have obeyed the Gospel shall in the society of God enjoy perpetual felicity, and the wicked be exposed to horrible, and unending tortures. This is a truth which should be engraven on our minds with a firmness not admitting of its erasure by any deceptive principles. The whole of our earthly existence should have respect to that Judgment, which will take place after death, and it ought to be our particular care to bring to the Judge and Avenger of wickedness, minds filled with reverence for God, and conformed to the Gospel precepts. These things are learned from the heavenly oracles, and not from the disputations of Philosophers—but yet it is not to be denied that if the nature of man had remained pure, and uninjured there would have been in him many striking proofs of immortality. The mind would have discovered that it was formed for the knowledge of God, and concluded that at some future period, it would obtain a perfect knowledge of him. Now, however, in our corrupted nature, corrupted hereditarily, although this innate knowledge of immortality does not send forth its light, yet there are some traces of it, which when the Epicureans with a barbarity like that of the Cyclops, would obscure or extinguish, they manifestly fight against the structure which has been given us. There is a great deal of force in this deduction of reason. It cannot be possible that the men who are most excellent, should be created for misery and destruction. It is certain that the most pious have often been severely afflicted, and deprived of existence by tyrants and villains. Therefore is it necessary that there should be a haven in which the good may rest with perfect security. The Epicurean may laugh at this, but the mind of a good man knows that this divination is not to be contemned. The magni-

tude of our earthly sufferings is a cogent proof to a virtuous man, that our superior nature was not exclusively formed for these great miseries. I have myself experienced in heavy afflictions, how consoling was the influence of this philosophy. This argument is susceptible of considerable extension. Reason teaches us in a natural way that there is a Supreme Being, that it is our duty to be obedient to him, and hence it infers that from our very constitution. we perceive a difference between good and bad—virtue and vice.

These things may be affirmed and declared to be "accordant with the dictates of our understanding, though the ridicule of the Epicurean pleasure bands be excited, and proceed to the length of a Sardonic laugh. As soon as it appears that God ought to be obeyed, it will follow that obedience cannot be useless.—But useless it would be, if there were not a judgment. For it is observed that religious men suffer much, and are often put to death by the wicked. Therefore must there be another state of being in which the good shall be happy and the wicked miserable. This reflection comforted the heart of his Father when Abel was slain; from his sacrifice he saw that God had accepted him, he therefore must have concluded as he did not interpose at the time of his death, that there was another haven, for of this was he convinced that God would not forsake them that he loved, and esteemed. With thoughts of this kind we may strengthen our minds, and gather other testimonies: for as the notices of reason ou this subject are by no means lucid, God has favoured us with clear evidence of eternal life. In the first conversation after the death of Abel, God makes known that there will be a judgment, and that the wicked shall be punished and the good rewarded If you do well, he says, you shall be rewarded—but if you do evil, your sin will remain until it is openly revealed. Important things are here involved in a short sentence—for it signifies, that punishment shall be deferred,—therefore it is said, sin shall be quiet for a little time, till it is made known. It is this delay that promotes security and contempt of God in the minds of the impious. That this flagitious security would become common in the world, is represented by the expression, sin lieth at the door. Although some are more modest than others, yet it is very common for men to extenuate or apologize for their errors and crimes. There is nothing more gratifying to a Nero, and them of a kindred spirit than to be preeminently wicked. This first converse of God with men charges against the whole human race and deplores it too their *analgesiam*—their want of sensibility An oracle concerning judgment is added to this, Sin shall be revealed. This denunciation extends to all. God begins to expose and to punish the crimes of Nero, when he is summoned to judgment. In this world it is evident all our

sins are not punished. We must believe the voice of God. If Tiberius and Epicurus are not punished here, there must be another life, in which the wicked shall suffer for their crimes. After this Enoch was translated alive and with his entire body to heaven, to make known to men that there is another state of existence. It cannot be doubted that Enoch, and others, whose minds were enlightened by the spirit of God, inculcated diligently this opinion concerning a future existence. In accordance with what has been mentioned above, is the remains of Enoch's discourse which is preserved in the epistle of Jude. These are the words—"Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." After this Elijah and Elisha raised the dead. Elijah was received alive and with his body into heaven, surrounded with fiery attendants, whilst he was gazed upon by surrounding spectators. In process of time other more illustrious proofs were furnished, when Christ recalled Mary into life, and when he himself having been put to death, resuming his body, lived again and restored to life a number of the Fathers and Prophets, that they might attend their leader, and together enjoy the society of God. Since God has given such plain and repeated demonstrations of immortality—the doctrine has often been taught, and has become general, both because it is supported by reason and has been made known in the discourses of the pious, the Gentiles were moved by spectres, as Cicero, Plutarch and others write—Plutarch even goes so far as to cite oracles. He says—the oracle gave a response to a certain Corax of Naxes *ouch hosiou esti tes psuches katagnonai thanaton*—The good are immortal. Dismissing however spectres and fanatical oracles, let us look for evidence from the unsuspected examples of the Prophets and from the opinions, which were given them by divine inspiration and afterwards confirmed not only by the declarations of Christ, but by his example and that of the others, who rose from the dead with him. It is truly astonishing, that as there is an innate feeling of immortality in the human soul, as this sentiment is strengthened by many passages of God's word and by many illustrations that there should be such a stupor in the minds of men, that they neither fully assent to it, prepare themselves for a future judgment nor dread the thoughts of everlasting punishment.—But the minds of the good are excited by looking to that perspicuous testimony of Enoch, Elijah, Christ and his associates, who were raised with him and they so regulate their life, that they may not be punished in the world to come as the enemies of God. Here a question presents itself, which is this—Are the

souls of men spirits that are capable of living in a state of separation from their dead bodies?

That they can is evident from Matthew 10–28, where Christ elegantly says, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." To the thief he said, "This day shalt thou be with me in Paradise." If the departing spirit was extinguished, it could not be employed with Christ. The spirit therefore must survive and it cannot be inactive from its very nature. Paradise too signifies a happy life, which is a new life of accumulated light, wisdom, justice, and joy. All the pious believe that this promise applies to them—and that the Son of God proposes to us this Teacher hanging together with him on the Cross, for he alone performed the apostolic office and discoursed sublimely, whilst the affrighted disciples were silent. We are by no means to suppose that that spectacle was uninstructive. The two robbers associated with the son of God, teach us that the whole human family, are destined to die on account of their sins. And when the Son of God by his death propitiates God, a part of the human family despise this mercy, and moreover hate and reproach him who has procured it for them.

Let tyrants and the enemies of the Gospel with their satellites consider themselves as fixed on that instrument of torture, on which was fastened the malefactor who blasphemed the son of God. There is a part of mankind who accept of the mercy of Jesus Christ. They acknowledge nevertheless that they deserve punishment as well as the other robber. They fly, however, to the son of God, they know that through him, they can be freed from sin and death, as the robber sought liberation from sin and eternal death, and acknowledged that he whose assistance he asked, although he was expiring, was the author of life. He is on this account privileged to hear something of eternal life. "This day shalt thou be with me in Paradise!" Thus was he assured that his sins were forgiven and that eternal life was granted him. Although he was hanging, lacerated, and but half alive, yet he worshipped and adored God's son—when the whole Church was silent, the apostles dispersed, he preaches that his associate (Christ) in suffering should reign and give everlasting life to men. He invokes him as the Lord who had appeased God, and become the author of life. He performed another homage most necessary in the Church, he defended the glory of the son of God against the reviling thief. How many instructive lessons does all this furnish to the pious. The pious may regard themselves as fixed upon this Cross. For we are all liable to death and to every calamity on account of our sins, and no one can deliver us but the Son of God. Then should we call upon him in faith,

instruct others in his benefits, and contend for his honour against those that would rob him of it. These offerings although mangled and imperfect, will procure for us the promise "Thou shalt be with me in Paradise." As these things were done and signified in that discourse, let this saying be impressed upon our minds, and its authority should be great, since it is sufficiently perspicuous, that the soul of man is a spirit, separable, and capable of living in that state. They could not converse together if the soul was only a dissipating compound, or breath. Neither would it be in Paradise, but scattered in the air, if it were merely a halitus. Moses conversed with Christ on the moun , it is however plainly written in Deuteronomy that Moses died and was buried. Then the soul separated from the body must have conversed with Christ. Paul says, 'I desire to depart and to be with Christ.' In his letter to the Corinthians he says, whilst we are present in the body, we are absent from the Lord. Having a desire to depart and to be with Christ, which is better beyond all expresion. Peter says that the spirit of Christ preached to the spirits in prison. It is evident then that some are separable spirits.

Although the history of which Peter speaks, needs more explanation, yet the words are plain. Augustine maintains that it is probable that at that time some of the Gentiles were liberated, who instead of being Epicureans had thought reverently of God. We will not pry into these secrets. In the gospel of Luke is recited the history of Lazarus in the bosom of Abraham, in which, although thirst, fingers, tongue, &c. are figurative expressions, yet the substance of the narrative is unquestionably historical. This accords with the passage, "God is the God of the living." Called the God of Abraham, his soul must survive and be alive. The pious may therefore cherish the belief that death will transfer them to the society of God, Christ, Angels, and others of the blessed. How desirable then must it not appear to depart, how willing should we be to be taken away. The wicked on the other hand are conveyed at once to the Devil and punishment, as Luke teaches us concerning the rich man.

Some people are always condemning themselves, complaining of their wicked hearts—and this is their religion. The answer of Whitefield to such a person on a certain occasion, was admirable.

A man reputedly very pious, perhaps really so, was once complaining to him of his own heart. "What a sinner I am—how little do I profit under preaching—at what a distance do I live from God!" &c. Whitefield heard him awhile, and then replied; "My dear sir, do you really believe all this? for if you do, *you had much better confess it to God, than display it to me.*"

For the Evangelical Lutheran Intelligencer.

Was Luther an absolute Predestinarian?

No. III.

I have asserted that, in denying free will to man respecting matters of eternal life, Luther frequently changes his point of view.

First, he often speaks of man, referring to a state in which he is altogether left to himself, totally destitute of the word of God, or of divine instruction. In such a state he contends, that man's constitutional powers are so depraved, that he can never come to a proper knowledge of God and his will; that chusing for himself he cannot satisfy God, so as to promote his own eternal welfare; and that all he may do to that effect is wrong. In speaking of the matter from this point of view, he says, "What sort of a theology is that which does not discriminate between the word, and where there is no word, between light and darkness? Where the word is, there is also light; where no word, darkness. Shall we in speaking of the free will, rank those who have the light and word with those who are in darkness?"

Secondly, he descants upon the free will of man in such a state wherein he does possess some knowledge of God, but, having corrupted it in part, and trangressed the known will of God, is lacking in that instruction and precept which may suit his present purpose, and has no promise of God on which to rest for comfort, counsel and hope. Taking Adam for his example to illustrate this position, he says, "Now see, what should Adam do? When he observes how foolishly he has acted, he goes to excuse himself, and acts still more foolishly. Hence we may discover how absurdly nature acts without God's word. Here the *free will* does its best. Here stands Adam as it were in hell, and must do what he can to escape; but [though knowing God in some degree] he has no word or counsel or hope. Now his free will is not so good as to give God the glory, and say, Oh Lord, I have sinned! But his heart only thinks to itself, Oh that God knew it not! Therefore Adam says, "I heard thy voice in the garden and was afraid; I am well aware that covering myself is of no avail before thee; I am altogether naked, therefore I hid myself." Thou fool, was that the way to have acted, when thou shouldst have come creeping upon all fours to God?"

Thirdly, he takes a view of man's free will, in that state in which God has actually given directions to the sinner, how he may return to acceptance, and the sinner, instead of following those directions, will take his own way to make satisfaction.

The whole of Luther's argument about free will is here particularly set against the Papists, who, like the Jews in the apostle's days, would seek for justification in their self-chosen way. When God said, believe and ye shall be justified, they would not hearken to his word. Like Naaman, the Syrian, they asked, how is that to heal me? They would not be satisfied with God's instructions. They set up things of their own will and invention, to gain by merit what God was willing to give freely. They would have their own *free will* in seeking a way of acceptance, and Luther does but show, not that man has no free will, but that his free will is good for nothing and can by no ways or means bring him to God and happiness.

The fourth and last state of man's free will taken into view by Luther is that, wherein, possessing the word and hearing and knowing it, man is not influenced, actuated or governed by God's Holy Spirit, who operates, (as Luther says, and with him the Augsburg Confession) where he will, not where we will: "For," he adds, "without the Holy Spirit and divine power, man can do nothing but sin. He cannot hear the word of truth"; and "it is of no manner of force, what we preach, if God work not with the preaching."—This is Luther's strongest case. And, whatever may be the dress in which he sets it forth, the case is just this, and no more. And let its appearance be whatever it may, the Lutheran church, the constant and universal opponents of absolute predestination, in this always *did*, and I trust, as long as they continue to possess any true knowledge of man, as well as of the divine attributes, always *will* go with him.

Having thus noticed the different points of view from which Luther throughout his voluminous works, and from time to time considered this subject, I will endeavour to condense his argument.

Imagine to yourself the state of man altogether destitute of divine instruction. Will his reason, will his free will, (his natural powers) lead him to a true knowledge of God? will it direct him to the true performance of duty? Is the will absolutely free to chuse whatever his imagination may suggest? Will his choice certainly lead him to happiness?—Suppose the case as it actually stands, that man has committed sin, that by sin, he has fallen into a state of moral disease. Will his natural powers (these Luther always calls the free will) instruct him, how to make satisfaction for the sin committed? Will they inform him how to recover from his diseased state? How is his free will to act? What shall, what will, he do, if God do not instruct him?

Go back to the days of Adam, who sinned and had no word of God to restore him. Adam is left to himself. His will in

fact is free. He may chuse and act. But, will he find a mode of gaining pardon that he may chuse? Is he free to chuse his own mode?—He may repent; but, does he know that his repentance will satisfy the offended deity? Will it do away the guilt of disobedience? Nay, will he repent? Did Adam come to God with the humble offering of a contrite heart? He thought to fly the sight of God; he went and hid himself. Now what, and of what avail, was Adam's free will?

Look at the whole race of man Depraved and sinful, man first of all things stands in need of justification after guilt. And now does reason give him the necessary information, how his free will may act to gain that justification. Go ask your systems of logic and philosophy, ask the pagan world, ask Mahomet and the Pope. Where will logic find first principles from which to draw conclusions that God will at all forgive sins once committed? Philosophy, untutored by revelation, how can it, or where did it, tell us how justice once violated may be appeased without its immediate victim? The pagan world, they always felt it, they knew, that there was some where offence against the deity; they desired to appease divine justice. How did they undertake it? Let history speak—And shall the blood of bulls and goats make good for human sin? Shall the creator of the world be satisfied with extraneous gifts as equivalents for human obligation? Look at Mahomet and the Pope, and the works from which they of their free will chose to bring forth justification and holiness. Drink no wine; say so many prayers; give so much alms; walk on peas; kiss the slippers of the holy father: are these and their like the doings that may convince the wounded conscience that our sins are done away from the view of that being that hath made us spirits for eternal worlds? In a word who will, who may, who can tell us whether God will, whether in justice and goodness he can, on what terms he may or will forgive? If reason cannot inform us, what is the free will to chuse or to do? Left to himself man is destitute of knowledge and power to satisfy divine justice; he is without all choice, all comfort, all hope of eternal life. Such and of such avail is man's free will.

But God did not so leave us to ourselves. He gave to man the word of promise. The promise is bottomed upon Christ. Christ came. In him the word of God multiplied its beams of light. It conveys to the ends of the world, forgiveness and eternal life.

And now what are man's natural powers, what is the free will to do in the matter of Salvation? What has man to chuse? Power of choice he unquestionably possesses. His spirit in this is the opposite of matter. He always is, he always will be, chusing. But every choice that he makes, by his free will, can be no other than to reject the overtures which

God himself has made for the restoration of man. For, what is there for man to chuse that he himself may do? There is but one way of restoration, man's natural powers have nothing to do in that. No acts of penance or of sacrifice, no offering up of temporal gifts, of works, of times or of days—nay, no act of prayer, of repentance, no act of reading or of hearing, of turning or walking, or serving, or resolving or converting—nothing considered as an act or work on the part of the free will of man, can ever bring him justification, acceptance or restoration. Christ has done all.

Christ restores the fallen sinner; Christ obtained pardon; he has made atonement for original sin and for all other sins. And now, who shall enjoy this pardon?

The pardon, though gained for all, is however not actually given to all. "God will not let all men into heaven; he will particularly count those that are his." And who are his?

"God has a people of his own. They are chosen; how? not *by rules laid down by themselves*, they are chosen by a rule laid down by God. Here man's free will, here his powers are of no avail; it is God's will and choice. God's people, chosen and predestined to eternal life are they who believe the word or promises of God."

They who believe.—Is there not here then room for the agency of man's free will! May not man chuse to believe or not to believe? If he believe is not his faith a positive act of the man, a *free* exertion of human will and powers? This metaphysical question Luther handles in various parts of his works, and especially in his answer to Erasmus. He is here however occasionally lacking in precision, if not consistency. It is the Gordian knot so often attempted to be unravelled, and particularly by the men whose cases I have already mentioned. With the philosophy of this writer I have nothing to do. Men have held one opinion as to the philosophic part of the question, and afterwards differed when it was to be practically applied to interpretations of religion Luther never permitted his philosophy to govern him in matters of divine revelation. He even goes so far as to say that Philosophy and Religion may be diametrically opposite to each other; whether justly or not we are not here to question.

"Faith," Luther says, "with all its good works, is a tree planted by the hand of God; it is a gift of God; it is a gift bestowed, and bestowed even there where the word is already in the hands of man, bestowed not where we will, but where God will." And here we leave him; for thus far he proceeds, and no farther, and with him the great body of the Lutheran Church, the constant opponents of the doctrines of absolute predestination. What is last said is so expressed in the

general confession of the Church, compiled under the eye of Luther at Augsburg. Luther advanced herein along with the word of God, up to the very boundary line, beyond which are found the doctrines of which he is falsely accused. But standing on the very verge of the region in which Predestinarians dwell, he heard their voices and noticed their attempts to assail the truth, and in my next we shall hear how he contradicted and repelled them.

Obligations of the People to support the Ministry.

Concluded from page 181.

It is presumed that no formidable objection will be made to the arguments already addueed in favour of ministerial support. We now turn our attention to the other part of our argument, which is to be taken from the Word of God in general. Just views of the subject would doubtless produce the conviction that "the law and the testimony" would strengthen and consolidate the inferences of reason. We could hardly anticipate any thing in the scriptures, which would invalidate claims so strongly sustained. Our expectations will be realized by the clear and uncontradictory statements of the book of God—the law of Protestant Christians. If the "juridical code" of the Church impose it on her members as an indispensible and sacred duty, to act as the ministers of Providence in supplying the wants of her Pastors, the controversy no longer awaits the judicial verdict, but has already terminated, and there can be no appeal. That this is the fact is susceptible of proof—of proof, clear, decisive, unanswerable—against which, though ignorance may clamour and the spirit of party raise prejudices, intelligence, and candour, and integrity, can produce nothing. To find this evidence, it is not necessary to confine ourselves to one period or one dispensation. In the Old Testament Church and in the New, the voice of inspiration alike proclaims that they "who wait at the altar, shall be partakers with the altar." The ministers appointed by the Saviour of Israel, after he had with a high hand and an outstretched arm led them from the house of bondage, were not without the means of maintenance and comfort. Separated from the rest of their brethren, the Priests and Levites are connected with them in such a manner as required the reciprocal duties of ministerial faithfulness, and of ministerial support. No one acquainted with the arrangements of the tabernacle service, and the constitution of that dispensation, will deny that a competent provision was made for the supply of their wants, who waited before the Lord and perfor-

med the offices of his worship. Though excluded from an inheritance amongst the tribes in the land flowing "with milk and honey," they were not without a "local habitation" nor wretched wanderers in a land which they could not inherit.—They did not go to and fro seeking rest and finding none. God "built for them houses." His Ministers are not left houseless and without the comforts of the domestic hearth. Forty-eight cities were appointed for their dwelling place, and appropriated to their use. Of the fruits of the earth and the animals offered in sacrifice, they had their assigned portion. But we must fix your attention on the very words of the Bible to fulfil our promise and to answer your reasonable expectations. *Numbers* xxxv. 7. It is said—"So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs." A general and satisfactory account of the matter is found in *Deuteronomy* xviii. chap. 1 verse 5—and in *Numbers*. "The Priests, the Levites and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance. Therefore shall they have no inheritance among the brethren: the Lord is their inheritance, as he hath said unto them. And this shall be the Priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the Priest the shoulder and the two cheeks and the maw. The first fruit also of thy corn, of thy wine, and of thy oil, and the first of the fleece of the sheep, shalt thou give him. For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons forever." *Numbers* xviii. 21. And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation."

Those, together with some other perquisites furnished to them not an enormous and unreasonable, but a sufficient support—superiour to what has, generally, fallen to the lot of ministers of the Christian Church. How weighty, and demonstrative are these facts. Here is a Ministry, of divine appointment; it has its duties prescribed; and has a fixed and unalterable proportion of the income of the people appropriated to it. How easy and unforced is the inference, that it is the will of heaven that the Ministry should be supported. As the cases are not precisely parallel, it is only maintained that the principle of the obligations of the people to support the Ministry is made out; and that that support is to be a competent one.—The Levitical Priesthood has had its day of glory—has performed its part in the great plans of Jehovah, and has faded away. Another, a more favoured, and a simpler economy has succeeded. What are the appointments of God under this?—

Has he abrogated the privileges of the instructors of his people in the sublime science of salvation? The New Testament will declare, and convince the most unbelieving that in the brighter day of celestial illumination, in which men have lived —since the great Messiah appeared—the preachers of redemption through him, are not to be excluded from the voluntary offerings of the Church of God. We may place ourselves at the feet of Jesus, and learn to provide for the wants of them, whom he has commissioned to tell us of his grace, and the way to his kingdom. We may hear from his lips the duty which he has imposed upon his disciples, to secure from hunger, nakedness and suffering his delegated ambassadors. We may satisfy ourselves by a reference to this highest and most indisputable authority, that it is not peculiar to an abolished, and worn-out and dark dispensation, to provide for the ministers of God; but that even until the end of the world, they must share in our blessings and be granted a portion of what has been entrusted to us, by the sovereign dispenser of every thing good. The Apostles commssioned to go forth and to preach, to heal the sick, cleanse the lepers, raise the dead, cast out devils, and freely to communicate what they had freely received, are directed to provide neither gold, nor silver, nor brass in their purses, nor scrip for their journey, neither two coats, neither shoes, nor yet staves; (for says the Lord Jesus, the workman is worthy of his meat.) The workman is worthy of his meat, that is of his maintenance—all that is included in the 9th and 10th verses, as the founder of Methodism (John Wesley) says in his notes on the New Testament, in which he copies the learned Bengel, as he very frequently does in his commentary, (see Bengel's Gnomon.) This is high authority—it is the divine Author of our holy religion, that is saying here most explicitly, give to the preachers of the Gospel, whatever they need—money, food, clothing, give it to them, not as you give to a beggar, but as you do to him that has rendered you the most important services. The principle appealed to here, is not that of mercy or charity, it is of justice. He is *worthy* of his meat. If we turn our attention to other parts of the New Testament, we will find the same point insisted upon. There are the writings of Paul—so distinguished in the Church of God, so favoured by the Lord, so highly honoured as the instrument of Salvation, so disinterested in his labours. From him we may derive the clearest and most satisfactory statements on the subject under consideration. His testimony is peculiarly valuable, it is not only the testimony of an inspired man, it is the testimony of one who was employed to make most of the communications in the New Testament, and who did not avail himself of his privileges in regard to support. He works with his own hands, he maintains an independency in

this respect, but he does not on this account relinquish the right in behalf of himself and the ministry of the Gospel to the provisions of the Church. He contends most strenuously for that right, he reasons most conclusively on the subject, he states it at length, and places on a broad and immoveable basis the claims of the ministry and the obligations of the people. Thus does he write to the Corinthians—1 Corinthians, ix 4, 15. "Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other Apostles and as the brethren of the Lord and Cephas? Or I only and Barnabas, have we not power to forbear working?" In the Evangelical and Literary Magazine for July, 1825, the following observations on these passages are presented in a most excellent communication upon Ministerial support. "It is here to be observed upon the authority of the best commentators, that the word power means right, privilege, or authority. It is the same word which is used, when our Saviour said, 'that ye may know that the son of man, hath power on earth to forgive sins.'—Paul's right to a maintenance among the Corinthians seems to have been questioned, and probably he had been charged with preaching the Gospel from mercenary motives. He enters into a formal discussion of the subject, and asserts his right, not to a maintenance for himself only, but for a Christian wife, for so the words a sister, a wife, mean and should have been rendered. This is an important passage. It appears from this that provided the minister marries a pious woman, who may be a helper in the Gospel, she too is included in the claim which he has for a maintenance. It appears furthermore that some of the other Apostles were actually availing themselves of this right, at that time. Cephas or Peter was a married man as is evident from Matt. viii. 14." Again, we quote the same Magazine. "St. Paul then proceeds to say, what I should be afraid to assert, were I not supported in it by his authority, that a Minister of the Gospel has as good a right to his maintenance, as the soldier to his wages, or the husbandman to the fruits of the field which he has cultivated." In 7th verse, "who goeth a warfare at any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? Or, who feedeth a flock and eateth not of the milk of the flock?" "The obvious answer to all these questions would be, "surely no one." Further, "the Apostle informs us in the 8th, 9th, and 10th verses, that this is no new doctrine, but was clearly taught in the law of Moses. 1 Cor. ix. 8, 9, 10—"Say I these things, or saith not the law the same also." "For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God care for oxen?" "Or saith he it altogether for our sakes? For our sakes no doubt this is written, that he that plougheth should plough in hope: and he that

thresheth in hope should be partaker of his hope." Further on, in the 11th verse, he appeals to them thus—"If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things." He proceeds to shew in the 12th verse, that though he had not claimed a support from the Church, he by no means relinquished it—and after referring again to the Mosaic institution in the 13th verse, he concludes verse 14th, "Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel."

How unanswerable is all this—how powerful the sanction of heaven for what we are maintaining. The very same thing is asserted by Paul in other places, (Gal. vi 6.—1 Tim. vi. 17, 18.) The Saviour and his inspired servant most unequivocally assert the claims of the pastors of the Church to a maintenance. The only light in which we would have the matter viewed is the one in which it is presented in the Scriptures. Let the passages referred to, be examined, and let them be the guide, and we pledge ourselves that the Ministry in the general will be satisfied with a procedure in regard to their support, dictated by the directions which God has given.

Nothing remains but that the persons concerned should take this matter into serious consideration. We fear it is not understood, or it has not been realized in all its importance. The interests of Zion, the prosperity of the Church, the comfort of thousands depend upon its being understood and attended to. We would earnestly beseech all that profess to value the Gospel, not to destroy the force of this profession by a reluctant and parsimonious contribution to the support of the servants of the Church. It will soon be said, give an account of your stewardship for you can no longer be stewards.

DEFENCE OF LUTHER.

Notwithstanding the fact that the immortal instrument of the Reformation, has been so often defended from the vile aspersions of the enemies of pure Christianity, and his character freed from the horrid imputations that have been alledged against it, we find that there is a disposition manifested by the envenomed advocates of Popery still to traduce him. To counteract some false insinuations which were lately made in regard to this venerated servant of God in our own hearing, we offer the following defence of Luther, from the pages of the Christian Observer, for the year 1817:

"We observe a most unmanly desire to depreciate the motives of Luther, and to underrate his services to the great cause

of the Reformation. Some of our readers, who are not extensively read in this controversy, may not be unwilling to inspect a brief collection of the imputations which have, at various times, been brought against the father of the Reformation. We give it as drawn up by a most accurate and impartial hand. Luther, then, has been charged with having struggled for ten years with his conscience, and at last become an Atheist—with having frequently declared, that he would surrender his share in Paradise, if only he might live a hundred years delightfully in the world—with denying the immortality of the soul—with entertaining mean and carnal ideas about a heaven—with having composed hymns in favour of drunkenness, to which once he was greatly addicted—with having caused Amadis to be put into elegant French, in hopes of giving the people a distaste to the Holy Scriptures—with not believing a word of what he preached—with having at his death desired to have divine honours paid to his body. And that the scenes of his death might harmonize with those of his life, it is added, that when his grave was examined, a few days after his decease, the body had vanished, and there issued from the tomb a sulphurous stench fatal to the bystanders. Now, we have inserted this catalogue to show the modern traducers of this great and good man, that if they need the raw material for slander, there exist, as yet, unwrought masses of it which may be wrought up into a vesture as black and flaming as those of the Inquisition itself. Let them only dig deep enough, and they will find poisons as deadly as they can wish, without the trouble of any original combinations. The only possible means by which it is attempted to justify any of these, or indeed most of the modern imputations upon Luther, is by extracts from a little work published by one of his extravagant admirers, called the "Colloquia Mensalia," or "Table Talk." Now, even if some of those best informed on the subject had not denied the authenticity of this work, ought the idle report of some absurd guest at a dinner table to be set against the deliberate statements, the principles and life of the author himself? There is a single quotation, to which we would call the attention. "*Impegit Luthero quod Iobi etiam libro Divinam authoritatem detraxerit, argumento e convivalibus ejus sermonibus deprompto, at ludicro plane et calumnioso; cum neque libri illius autor unquam fuerit Luthems, neque eo vivente vel approbante editus sit.*" (Selden in Otiis. Theolog. p. 489.) But to pass from the source of these charges to the charges themselves: one of the most frequent imputations against Luther is that of intolerance—and intolerance not merely of temper, (for there we should not feel disposed to enter the lists in defence of some of our reformers) but of principle. The charge is, that he denied to all others that liberty of opinion which he claimed for himself. Now, if a

foundation for this charge is found in his conduct to the Anabaptists, let it be remembered, that he was, perhaps, the mildest of the more eminent reformers towards that body; and, moreover, that in this particular case, religious and political opinions were so intimately blended that the blow aimed at the Spirit of anarchy and bloodshed, may be easily mistaken for an assault upon the freedom of religious belief. The Anabaptists were, in the strongest sense, revolutionists and anarchists; and neither Church nor state, neither religion nor government, could have survived their final triumph. This, perhaps, is the strongest ground of attack upon the tolerance of Luther. And if nothing more decisive can be alledged against his conduct, surely it is but fair to take into consideration his sentiments on these points, as expressed in his familiar letters. "I am backward," said he to Lincus, who had questioned him on this point, (heresy,) 'to pass a sentence of death, let the demerits be ever so apparent. On this ground I am decidedly against capital punishment in such cases, and think it enough that mischievous teachers of religion should be removed from their places.' The opinion of the Dean of Carlisle will not be deemed of slight value upon this question, and it is thus delivered, (vol. 5, p. 498, history of the Church,)' at the same time he took occasion to reprobate the cruel sufferings inflicted on the poor wretches by the persecutions of the ecclesiastical rulars, insisting on that grand distinction, of which this reformer never lost sight—that errors in articles of faith were not to be suppressed or extirpated by fire or sword, but confuted by the word of God; and that recourse ought never to be had to capital punishment, except in cases of sedition and tumult.' 'The blindness and darkness in which men are often left (said Luther) are in themselves a sufficient punishment.' "

Selected for the Lutheran Intelligencer.

THE SABBATH MORN.

Dear is the hallowed morn to me,
When village bells awake the day,
And by their sacred minstrelsy,
Call me from earthly cares away.

And dear to me the hallowed hour,
Spent in thy sacred courts, O Lord!
To feel devotion's soothing power,
And catch the manna of thy word,

THE WALDENSES.

There are now living in the valleys of Piedmont, called Luzenda, Perosa, and San Mitino, about *eighteen thousand* Vaudois, the remainder of the Waldenses and Albigenses, who have in the midst of Popish darkness, enjoyed the light of truth, and, though surrounded by the demons of persecution, have nobly defied all their rage and cruelty. These, like the famed 7000 of Old Testament record, have never bowed the knee to Baal, and among them have been numbers who have united the Protestant faith with a corresponding walk and conversation. From France and Sardinia they have endured *thirty-two persecutions*, in which the furnace seemed to have been heated with a design to extirpate their whole race; and nothing has saved them from their fury, but the almost miraculous care of the Almighty, connected with their own union and courage, in their mountainous, intricate, and impregnable fastnesses, whither they have fled for shelter. Thousands of them have suffered martyrdom, and shown their inflexible attachment to the cause of the Redeemer; while, like him, these peaceable people invoked with their dying breath forgiveness for their enemies.

When Piedmont was under the late government of France, the Vaudois were put in full possession of the privileges common to other subjects; but on the restoration of the Bourbons, in the year 1814, they were again united to Sardinia; and, though they never murmur, they are subjected to the most grievous restrictions. They cannot, (for instance,) purchase lands out of the confined limits assigned them: they are obliged to desist from work, under the penalty of fine or imprisonment, on the Roman Catholic festivals, which are almost perpetual; they are forbidden to exercise the professions of physician, surgeon, or lawyer; and these people, together with their ministers, are compelled to serve as private soldiers, without the possibility of advancement. All religious books are prohibited, except the Bible, which is subject to such a high duty as almost to place it beyond their reach. Schools are, indeed, allowed on the old system; but on Bell's and Lancaster's system they are prohibited. The scriptures and catechisms have sometimes been circulated among the Vaudois, leaf by leaf, as the only means of obtaining a perusal of their pages. They are not allowed to multiply their places of worship, though they may rebuild and enlarge their old ones.

In the time of Oliver Cromwell, collections were made throughout England, on behalf of the Vaudois, amounting to 38,241*l.* 10s. 6d. which after affording them considerable relief, left a fund of 16,333*l.* 10s. 3d. which Charles the second, on

his restoration, used for his own purposes, assigning as a reason that he was not bound by any of the engagements of an usurper and a tyrant. William and Mary restored the pension; but during the reign of Napoleon, the British government, from political motives withheld it, and the Vaudois pastors (thirteen in number) are for the most part living in a state of poverty.

Efforts are now making to recover this lost aid, and thereby enable the pastors to surmount their difficulties, to assist in the establishment of schools, and the education of their ministers, and especially in building a hospital among them. His Majesty George the Fourth, has presented them with 100 guineas. Several of the Protestant States on the Continent are interesting themselves for these suffering people; and it is hoped that a favourable moment has arrived for the relief of the oppressed Vaudois. The valleys have lately been visited by some English clergymen, who have taken a lively interest in the fate of their inhabitants.

A highly respectable committee has been formed in London, to promote subscriptions for the Waldenses, and to manage the fund raising for them in the United Kingdom.—*Zion's Herald.*

BROTHERLY SINCERITY.

On the death of Dr. Priestly, his brother Timothy Priestly, a clergyman of excellent sentiments, preached a funeral sermon for him, in which he thus spoke of his future fate: "Curiosity has brought numbers to hear what I say of his eternal state. This I say, not one in heaven, nor on the road to that happy world, will be more glad to find him there than myself. When I consider that the praise of glory, of free grace, is that which God principally designs, and that we find in divine revelation, some of the chiefest offenders being singled out, and made monuments of mercy, such as Manasseh, Paul, and others, and also, that He who can create a world in a twinkling of an eye, can make a change in any man in a moment: here, and here alone, are founded my hopes."

Christians resemble travellers in a stage-coach.—We are full of our plans and schemes, but the coach is moving rapidly forward: It passes one mile-stone, and then another; and no regard is paid to the plots and plans of the passengers.

Minutes

Of the Evangelical Lutheran Synod of Maryland and Virginia,

Held at Winchester, Virginia, October 15th, 16th, and 17th.

On Sunday morning, the members of the Synod assembled at the parsonage, and at 10 o'clock proceeded to the Lutheran church. The Rev. D. F. Schaeffer, President of the Synod not having arrived, in time to deliver the pastoral discourse, (on account of a late serious indisposition,) the Rev. C. P. Krauth delivered a discourse, embracing the general principles of the pastoral discourse, text 1 Cor. iii. 22. After a Sacramental address, the Lord's Supper was administered to the members of the Synod, and a number of the citizens of Winchester. In the afternoon the Rev. F. Rothrauf preached from Matthew xx. 6. and at candle-light, Mr. Morris, upon Ephesians, v. 14. Three discourses were delivered on this day in the Methodist church, by the Rev. Messrs. Medtart, E. Keller, and W. Keil, texts—Isaiah, lv. 6—2 Cor. viii. 9—1 John, v. 4.

Monday 9 *o'clock*, A. M.—The President having arrived, the Synod was immediately constituted by singing a hymn and a solemn appeal to the Throne of Grace. The names of the ministers were then called, as follows:

			PLACE OF RESIDENCE.
1.	Rev.	Dr. Kurtz,	Baltimore, Md.
2.	"	J. Herbst, sen.	Manchester, Va.
3.	"	J. Grob,	Taney-Town, Md.
4.	"	D. F. Schaeffer, A. M.	Frederick, Md.
5.	"	F. Haas,	———
6.	"	M. Sackman,	Loudon county, Va.
7.	"	A. Reck,	Winchester, Va.
8.	"	B. Kurtz, (now in Europe,)	———
9.	"	N. Schmucker,	Woodstock, Va.
10.	"	M. Meyerheffer,	Harrisonburg, Va.
11.	"	H. Graber,	Union-Town, Md.
12.	"	J. Kehler,	Madison, Va.
13.	"	C. P. Krauth,	Martinsburg, Va.
14.	"	S. S. Schmucker, A. M.	Professor of the Seminary at Gettysburg, Pa.
15.	"	J. Schnee,	Middle-Town, Md.
16.	"	J. Winter,	Middleway, Va.
17.	"	W. Keil,	Strasburg, Va.
18.	"	F. Rothrauf,	Hagers-Town, Md.
19.	"	M. Wachter,	Frederick, Md.
20.	"	N. B. Little,	Cumberland, Md.
21.	"	J. Medtart,	Hagers-Town, Md.
22.	"	M. Kubler,	———
23.	"	J. Reck,	———
24.	"	J. N. Hoffman,	Taney-Town, Md.
25	"	S. K. Hoshauer,	New Market, Va.

Were absent Rev. Dr. Kurtz, J. Herbst, J. Grob, F. Haas, M. Sackman, B. Kurtz, (who is now in Europe as Agent of the General Synod,) N. Schmucker, M. Meyerheffer, H. Graber, J. Kehler, S. S. Schmucker, A. M., N. B. Little, M. Kubler, and J. Reck, (who has taken charge of congregations in North Carolina, and is now a member of that Synod.)

The following Lay-men exhibited their credentials, and were admitted as members of this Synod.

F. Nusz,	Frederick, Md.	Major Kean,	Gerards-town, Va.
A. Lauck,	Winchester, Va.	John Harry,	Hagers-town, Md.
D. Keplinger,	Shepherds-town, Va	D. Link,	Woodsborough, Md
J. Routzan,	Middle-town, Md	P. Baker,	Williamsport, Md.
John Swisher, S. Baumgardner	Valley church	A. Bird,	New Market, Va.

The Rev. J. Herbst, jun'r. exhibited his credentials, as delegate from the West Pennsylvania Synod, and was cheerfully accredited as such.

The Rev. W. H. Scriba, of West Pennsylvania Synod, and Rev. E. Keller, of E. Pennsylvania Synod, were admitted as members of this Synod.

The President informed the Synod, that agreeably to the constitution, an election for officers must now be held, and that the present officers are not eligible to the same offices which they filled for the last three years. The Synod then elected

Rev. C. P. KRAUTH, *PRESIDENT*
" *D. F. SCHAEFFER, A. M.* *SECRETARY*
" *F. ROTHRAUF,* *TREASURER*

The papers addressed to the Synod were then laid on the table, and distributed by the President as follows:

1st Committee—consisting of Rev. J. Herbst, jun'r. Rev. Schnee, Rev. J. Winter, and Messrs. F. Nusz, and J. Harry, were committed papers marked No. 1.

2d Committee—Rev. J. Medtart, Rev. J. N. Hoffman, and Maj. Kean, papers marked No. 2.

3d Committee—Rev. A. Reck, Rev. M. Wachter, and Mr. D. Keplinger, papers marked No. 3.

4th Committee—Rev. E. Keller, Rev. W. Keil, and Mr. P. Baker, papers marked No. 4.

5th Committee—Rev. D. F. Schaeffer, Rev. F. Rothrauf, and Mr. D. Link, a letter marked No. 5.

The minutes of the last session of the Synod were read.

Information was called for, as to the causes for which many brethren were absent.

A letter from Dr. Kurtz, stating that his colleague is sick at N. York, and that funerals have lately occurred daily in his church—enclosing letters from our Brother B. Kurtz; and one from Rev. President Shober, of North Carolina, arrived at Winchester after the close of the sessions, and were returned to the Secretary.

Rev. J. Herbst, sen'r. and Rev. J. Grob were excused from attending this Synod, on account of their advanced age and concomitant infirmities.

The course pursued by Rev. Mr. Haas and Rev. Mr. Kubler in removing from the jurisdiction of this Synod, without advising it or its officers thereof, is highly disapproved of.

The Synod disapproves of the conduct of the Rev. N. Schmucker, for absenting himself, and directs the Secretary to address him upon the subject of the cause, which it is said, he stated some time since to a member of this Synod.

The Synod disapproves of the Rev. Mr. Meyerheffer, for absenting himself and not writing to the Synod; and regrets much that nothing has

been heard from Rev. Messrs. Sackman and Kehler, who have heretofore attended regularly.

The excuse of the Rev. Mr. Graber is not considered sufficiently specific. Mr. G. sent his parochial report, and promises to forward to the Treasurer, as early as practicable, the annual contributions of his churches, for the missionary fund. Adjourned—concluded with prayer.

Monday, 3 *o'clock*, *P. M.*—Constituted by prayer.

The report of the first committee was read, and the consideration thereof deferred until Tuesday.

Upon the report of the 2d committee, it was resolved, that the Rev. Mr. Schnee, be requested to take charge of the Pleasant Valley church.

The approbatory manner in which the council of our church at Taney-Town speaks of the Rev. J. N. Hoffman, delights the Synod, and their petition that he be continued their pastor is granted.

Agreeably to the request of the committee, a letter from Guernsey county, Ohio, signed by upwards of 70 persons, was read. The Synod rejoices to hear of the great success with which our Missionary Keil laboured among the people of Guernsey county, and cannot object to their calling him to take charge of churches in that section of our country.

The third committee made report, that two interesting letters had been committed to them, one from Professor Schmucker, and the other from Dr. Schmucker, President of the West Pennsylvania Synod, both of which the committee was of opinion should be read before the Synod. They were accordingly read.

Professor Schmucker expresses his attachment to this Synod—assures it, that though no longer resident within the bounds thereof, he is determined on every possible occasion, to attend its sessions, and gives the pleasing information "that the unequivocal spirituality of the students, who have already been matriculated in our Seminary is such, as to warrant the most sanguine expectations of the utility of our Seminary."

Dr. Schmucker informs this Synod, that the Synod of West Pennsylvania granted a donation of $150, for the support of the Professor of the Seminary, and expresses his hope, that this Synod, which first conceived the plan of establishing a Theological Seminary, would do so likewise.

Resolved, That the President answer Dr. Schmucker's letter.

Resolved, That $150 be granted as a donation, toward the support of the Professor of the Theological Seminary.

The fourth committee reported, that to them had been committed, a letter from Rev. Brother B. Kurtz, now in Europe; and another from the Rev. Mr. Lintner of the Synod of New York, both of which the committee recommends to be read before the Synod. They were read.

Resolved, That we feel grateful to God, for the success our brother Kurtz has met with.

Resolved, That the Rev. Dr. Steinkopf, one of the Lutheran Ministers in London, is entitled to the most unfeigned thanks of this Synod, for the important aid and great kindnesses he rendered to our brother Kurtz.

Resolved, That as a mark of our respect and affectionate regard for Dr. Steinkopf, the first volume of the *Intelligencer* be presented to him.

Resolved, That the Secretary answer the letter of Rev. Mr. Lintner.

The fifth committee reported, that a letter had been committed to them, signed by sundry persons, stating that they are members of the church in Winchester, and praying the Synod, that the Rev. A. Reck be required to resign the church hitherto under his care. No charges were preferred against him, and the committee does aver, that they believe his piety undoubted.

After hearing arguments pro and con, and the Rev. A. Reck declaring his intention to abide by the decision of the Synod, it was

Resolved, That it be recommended to our brother Reck, to remove from the church at Winchester, as soon as the Lord may open for him another field of labor. Adjourned—Concluded by prayer.

This evening the Rev. J. Medtart preached in the Lutheran Church, text, Exodus xxiii. 2. and the Rev. M. Wachter in the Episcopal church, text, Luke xi. 13.

Tuesday, 9 o'clock, A. M.—The Synod was constituted by prayer.

The President informed the Synod that the monthly association is continued—that it has been profitable to many souls, and that at each meeting collections are lifted for the benefit of our Seminary.

The Rev. J. Herbst, jun'r and Messrs. F. Nusz, and J. Harry were appointed a committee to examine the late Treasurer's accounts.

PAROCHIAL REPORTS.

	Baptisms	*Confirmed.*	*Communed.*	*Deaths*	*Congregations*	*Collections.*
						D. C.
Revd. J. Herbst, sen.	65	19	145	10	4	
" J Grob	93	20	217	9	4	0 00
" D F. Schaeffer, A. M.	223	51	451	37	1	20 00
" A. Reck	38	1	126	18	3	12 90
" C. P. Krauth	40	18	183	20	2	21 70
" J. Schnee	89	17	366	17	4	10 00
" J. Winter	38	—	122	17	7	18 28
" W. Keil	83	12	136	8	3	5 00
" F. Rothrauf } " J. Medtart }	177	25	576	52	8	46 73
" M. Wachter	63	32	283	12	5	6 31
" J. N. Hoffman	20	—	—	4	5	5 00
" S. K. Hoshauer	10	4	51	11	3	5 00

[*Note.*—It will be observed that the parochial reports are very deficient, in consequence of the absence of many brethren, and their neglect in writing to the Synod. We shall insert any that may come to hand, in future numbers.]

Rev. D. F. Schaeffer reported, that efforts had been made to wrest from the Lutherans of George-town, the property which they held for church purposes, but, that it was hoped a suit now in Chancery, would terminate in favor of said Lutherans.

Resolved, That the committee, to whom was entrusted the care of the property, belonging to the Lutherans of the District of Columbia, are entitled to the thanks of this Synod,

Resolved, That this Synod never has, and never will relinquish its right to any property of the Lutherans in the District of Columbia, unless the interest of said Lutherans should justify the contrary.

Resolved, That Secretary Schaeffer, Rev. J. Schnee, and Mr. J. Harry, be a committee, clothed with the fullest powers this Synod can grant, to pursue such course and measures as they may deem expedient, to perpetuate the right and title of property in the District of Columbia, to the Lutherans who reside there.

The committee appointed to examine the Treasurer's accounts, reported that they found them correct, and that a balance of $364 70, remains in his hands.

Missionary Keil made his report. Ordered, that the Secretary make such extracts as he may deem interesting, and publish them in the *Intelligencer*.

Resolved, That a committee be appointed, to revise, amend, and translate the Constitution of this Synod, and report the result of their labors at the next Synodical meeting. The committee consists of the President, Secretary, Rev. F. Rothrauf, and Mr. J. Harry.

Upon the report of the first committee, the following preamble and resolutions were adopted unanimously.

Whereas, charges are preferred against the Rev. J. Herbst, sen'r. and as the accused is absent, therefore,

Resolved, 1—That this body will not at present enter into an investigation of said charges.

2—That this body value the past ministerial labors of the Rev. J. Herbst, sen'r. but on account of his advanced age and bodily infirmities, recommends to him, the propriety of retiring from his ministerial labors.

3—That the churches composing his usual field of labor, be advised to aid and assist their superannuated pastor, in his temporal affairs, and to brighten as much as possible, the evening of his life.

4—That, as application for a younger and more active minister, who can officiate in both languages, has been made, by the said churches, the request of said petitioners is hereby granted, and full authority to call immediately for their pastor, any brother, who may be approved of by this Synod.

Resolved, That a committee be appointed, to report this afternoon, what would be the expense of purchasing a printing establishment, and what might be the probable expense of publishing the *Intelligencer* in an office belonging to the Synod.

Rev. Schnee and Herbst, and Mr. Harry compose the committee.

Resolved, That in consideration of services rendered, by Rev. C. P. Krauth, as co-editor of the Intelligencer, & his having been compelled to resign one of his churches, in order to attend to his duties as co-editor, one hundred dollars be paid to him out of the treasury of the Synod, upon condition that he act as co-editor until March next.

The co-editor at Frederick stated, that though much time and labor was necessarily required of him, to carry on the Intelligencer, yet, as the present number of subscribers would scarcely pay the expenses of printing, should the subscription money even be all collected, he would expect no compensation for his services.

Resolved, That every member of this Synod, should deem it his duty, to make great exertions, to increase the number of subscribers to the Intelligencer.

In order to sustain a friendly intercourse with different Synods, the following brethren were appointed delegates:

Rev. E. Keller,	for the	East Pennsylvania	Synod
" D. F. Schaeffer,	"	New York	do
" A. Reck,	"	North Carolina	do
" J. Schnee,	"	Ohio	do
" F. Rothrauf,	"	West Pennsylvania	do
" J. Grob or J. N. Hoffman,		German Reformed	do

Resolved, That an election be held for Directors of the Theological Seminary, and that their continuance in office be so determined, that at each regular Synodical meeting an election for one director may be held.

The Rev. C. P. Krauth was elected for	5	years
Mr. F. Nusz	4	years
Rev. D. F. Schaeffer	3	years
Mr. J. Harry	2	years
Rev. Dr. Kurtz	1	year.